THE

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"Whatever is designed to fit *every thing* will fit nothing well."
DR. JOHNSON.

"Names are intended to distinguish Things."—Our Work is called THE BAPTIST MAGAZINE, because it is intended to be a Repository for the Baptists' use.

REFLECTIONS AND ADMONITIONS
GROUNDED ON
THE LAPSE OF TIME.

HE that built all things is God. The drops of dew own him for a father, the sea also is his, and he made it. The material particle and the sun that rules the day are alike the work of his hands. The meanest weed, the lofuest cedar, the smallest insect, the noblest brute—every man and every angel were made by him. He spoke and it was done. By the same power which created the worlds and every living thing, they are all supported, and when the earth has sustained the last heir of heaven, the eternal God will kindle the fires in which it will be consumed. When the last child of grace has used the light in perusing the scriptures, the sun will set to rise no more. Till then, the earth and the heavens will be preserved. It should not, however, be forgotten that among all who inhabit our world, there are none abiding. The grass that withers, the fading flowers, are emblems of human life, which is a shadow, a dream. The wave rolls on the shore and foams into death, another succeeds and expires—thus one generation passeth away and another cometh. In the year which has just closed who has not suffered loss? Many can say with tears, and with submission too, unto the Arbiter of life and of death; *Lover and friend hast thou put*

far from me, and mine acquaintance into darkness. Another year we have escaped with our lives, but who can insure their possession for one hour more? We resemble the soldier who enters the field of battle with the morning light and returns in the evening to the camp in safety, after having beheld his companions die all around him. To-morrow the shadow of death covers him also, and companions in arms are mingled in one heap of slain, or laid together in the same bed of dust.

Is it not natural and wise, to enquire what is the most urgent and important employment of time, before the night cometh in which no man can work? To defer this enquiry one moment, is not common insanity. The dews of death will, very soon, collect on our faces—we are dying now; for what is life but a journey to the grave? Oh! how soon will my heart beat for the last time. In a little while my lungs will receive the final particle of vital air, my warm blood will freeze at the touch of death, this hand moulder in the grave, and these eyes open in eternity.

Is the accumulation of riches the chief end of life? Thus speaks the oracle of heaven; "Surely every man walketh in a vain show: surely they are disquieted in vain: he heapeth up riches and knoweth not who shall gather them." Of David it is written; "He died full of days and riches and honor." His riches could not bribe death to spare him a little longer, nor have redeemed his soul from the perdition of ungodly men if grace had not effected it; therefore, *What shall it profit a man if he gain the whole world and lose his own soul?* Oh, how important is the admonition of him who spake as man never spake—*Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal.* Beside this he spake a parable to them, saying, *The ground of a certain rich man brought forth plentifully. And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do: I will pull down my barns, and build greater: and there will I bestow all my fruits and my goods. And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him,* Thou *fool, this night thy soul shall be required of thee: then whose shall these things be which thou hast provided?*

Should our time be principally employed in the enjoyment of the pleasures of this life? Who but a fool would say, "Let us eat and drink for to-morrow we die?" Were this death the loss of being, then we should not deny the prudence of seizing and enjoying all the happiness life could afford; but death is not the extinction of existence; to him who neglects the salvation of God, it is the loss of all good, ease, honor, hope—it is to live an eternal death, where the full expression of almighty wrath will be the only proof of the continued existence of God. If we live in pleasure we are dead while we live, unless our pleasure be drawn from heaven, by faith and hope, or found in holy communion with God, and sincere and impartial obedience to his will. We have lost paradise by sin, and do not re-enter on this side the grave; we are not born to enjoy heaven in this life, and he who does not seek now a valid title to the future possession of it, and a holy meetness for all its employments and extacies, by secret prayer, fervently and daily directed to heaven, by serious and prayerful reference to the inspired pages, as a traveller would consult his map on an interesting journey—who does not often meditate and often converse about this better country, has yet to learn what is the best employment of time. This world passeth away, and the lusts thereof, but he who doeth the will of God abideth forever.

Does he well employ his life whose chief pursuits are literature and honor? Who does not know that without the wisdom that cometh from above—that, except we are wise unto salvation, the judge will say; "This is a people of no understanding: therefore he that made them will not have mercy on them, and he that formed them will shew them no favour?" And of the distinctions of this life it can be safely affirmed, that without the honor that cometh from God, they will all conclude in the indiscriminate darkness and confusion of perdition. The philosophers, warriors, nobles, and princes of the earth, whose honors have grown the most thick upon them, will find them all, at last, like evening clouds beautified by the declining sun-beams, which will forever depart in the night of death. The name of the wicked, of those who love not God, repent not of sin, believe not in Christ, obey not the gospel, and who do not seek, as the very first object in life, a gracious and holy salvation, will rot. The righteous, only, will be had in everlasting remembrance. The Chaldean monarch, who is stiled, "Lucifer the son of the morning," was reduced to the common level when he entered the in-

fernal world. That fierce climate scorched and withered all his blooming glories, and the degraded and miserable inhabitants accosted him with these bitter words; "Art thou also become like unto us?"

We have removed the rubbish and cleared the ground, let us erect the fabric. "I have entered upon another year, the end of which God may not permit me to see, what should be my immediate and chief pursuit?"

I will suppose that some of my readers are not the sons of God by faith in Christ—have not yet obtained mercy—and do you intend to neglect religion and eternity? Or do you say to the gospel and the Saviour, and God, and heaven, "Go for this time, and I will call for you at a more convenient season?" Ah! while you delay you die. Behold, at the door, the feet of them which have buried your departed friends in the last year, and this year shall carry you out also. If you die unholy and unjustified, the lip of truth will utter, "Let him that is filthy be filthy still: and let him that is unjust be unjust still"—and the arm of Omnipotence will fulfil the sentence forever. In this world heaven must be begun, or in the next it will not be possessed. "Great and holy God. I am a dying creature—tomorrow I may be with those who have left this world forever; and were this to be, I should be lost—forever lost. Save me, Oh! save me for Christ's sake—enlighten my understanding and purify my heart." Is this your language? let me, in prospect of death, judgment, and eternity, intreat you not to suffer one day to pass away, till you expire, without secret prayer and the perusal of the testimonies of heaven; nor a sabbath, without attending, if it be possible, the public worship of God. The dew of heaven collects, and the celestial rain distils on this sacred ground; go there to be watered that you may be like the tree whose leaf does not wither and whose fruit appears in its season. They shall know who follow on to know the Lord—they that seek shall find. The Giver of all good does not bless us for praying, reading, or hearing his gospel, but while we are thus employed how often does he pass that way and strew his path with mercies that insure to their possessor all which is in heaven? I would betake myself unto God—unto God would I commit my cause. Acquaint thyself with him and be at peace: thereby good shall come unto thee.

This paper may be perused by those who have returned to the Shepherd and Bishop of their souls, who are waiting for the Son

of God, even Jesus, who delivereth us from the wrath to come. On reviewing the year that is now for ever gone, affecting and improving reflections will arise in your minds. How many opportunities of holy improvement have been permitted to slide away unoccupied? This year death may come, says the watchful christian, and my closet, my bible, the house of my God, shall occupy more of my time, and of my heart. Opportunities of effecting good have escaped me; some were not seen through criminal inattention, and many which met my eye did not move my hand; the night of death is advancing fast upon me, and I will work while it is day, in exhibiting a holy pattern to my children, domestics, and all around me, in faithfully reproving sin as one who is acting under the eye of God, in maintaining such conversation as might be remembered with gratitude when I am dying—in attempting the amelioration of the condition, and the salvation of the souls of afflicted and perishing fellow creatures. In the presence of my God, I resolve to be more wise, diligent, and holy; accept, almighty and benificent Creator, this vow, let it be recorded in heaven, and impart unto me thy grace to fulfil it upon earth. Of divine faithfulness and protection let me not be unmindful. My soul was first taught to pray by the agency of the divine spirit, he made my eyes overflow with penitential tears, and unto this day he has preserved me steadfast in the faith. I have been like a lamp shining with a feeble flame in a stormy land, and he who rules the wind has kept me from extinction. I will love the Lord as long as I live, for he has kept my feet from falling and my life from destruction.

In the years that are past, we have lived often as the children of this generation, let us now act as children of light. Your aim cannot well be too much elevated, if you ask of God the grace that can raise you to it. In your families, in your business, in the world, in the church of God, in every place, at every time, and before all persons, be followers of God as dear children; thus imitating him who is good, and nothing shall harm you; if you live to travel longer in the wilderness, a stream of mercy shall follow you, and with bread from heaven you shall be fed; if you retire from it, God will give you a safe passage over the river of death, and a quiet and an eternal possession of the celestial Canaan; where you shall see the face of God, be like him, love him, delight in him, cease from sin, and weep and die no more.

Live this year as Christ lived, so that if those who never saw him wished to know his manner of life and conversation, they

might look at you and be ignorant no longer. If they heard you pray or converse, if they viewed your conduct in every relation of life, and in every circumstance of your condition, it might justly be said, so prayed and conversed, so acted, the Lord from Heaven. Then let the wheels be taken from the chariot of time—let the sun and the stars expire—let this solid earth melt away in the last fires—let the great God and our Saviour appear, and the voice of the arch-angel be heard—let the moment come, when every child of Adam will know the region he is for ever to inhabit—and you are safe—and you must be happy—safe while the divinity exists, and happy as long as Jehovah occupies his throne. *Wherefore gird up the loins of your mind, be sober and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. As obedient children, not fashioning yourselves according to your former lusts in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation. Because it is written, be ye holy, for I am holy.* Oh! do not doubt the certain salvation and future glory of the righteous; pray for divine grace to ensure your immediate attention to all the revealed will of God. *For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.*

London. T. G.

THOUGHTS ON PSALM XLI. 4.

Shewing the nature of genuine Repentance.

There can be no hesitation in admitting that before David committed adultery he was a truly good man. And though he might not apprehend that his sin in the matter of Uriah would bring on him everlasting condemnation, yet he loathes himself, and mourns over this sin in the bitterness of his soul. Addressing himself to God, while humbly prostrate at his feet, the royal penitent cries out, *Against thee, thee only, have I sinned, and done this evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest.* This beautiful address to Jehovah suggests—

I. *That sin appeared to David most especially sinful because committed against the blessed God.* When a sin so glaring and

cruel, so open and aggravated as was the sin of David, is committed by many professors, their first enquiry is, "How shall I gain my lost reputation as a religious character?" The self-righteous professor would double his diligence in an attention to various forms of religion in order to repair his broken performances, and to re-establish his peace with God. But the converted sinner would hasten to the footstool of mercy, and there mourn that he has offended the Lord. David was not unmindful of the injury he had done to Uriah, and the disgrace in which he had involved Bathsheba; of these things he was fully sensisible. But the soul-rending reflection, that he had broken the righteous law of God, dishonored the precious name of God, *by causing the enemies of the Lord to blaspheme,* these were fountains of overflowing grief. Under how many obligations is the believer laid to love and serve the Lord with his whole heart! How many are the daily blessings which he enjoys from him! How frequent and rich the displays of divine favor to his soul! And yet this is the God against whom he has offended. The repenting sinner will view every sin as a spear piercing the side of his Redeemer, and will truly *mourn for him.* What anguish rends the soul from the reflection that sin murdered Immanuel, and yet we have added sin to sin! It increased David's sorrow of heart to reflect—

II. *That his sins were committed under the immediate eye of God.* He had done this evil *in God's sight.* This was provoking God to his face. 'Tis the greatest felicity of a good man that *God is at his right hand continually,* and that *he watches over his path.* And yet sin is committed while God is so near unto us. Sin is not an injury offered to God which we can conceal from his notice, but an evil which he sees in all its aggravated circumstances. A penitent sinner will not enquire, "How many of my brethren are privy to my conduct?" Or, "How can I best conceal my sin from others?" But he will exclaim, *Father, I have sinned against heaven and in thy sight.* How does the soul dread his being grieved and retiring from him who is his hope and his life. The absence of the Spirit of God is the death of every comfort. David's acknowledgement of his sin reminds us—

III. *That a penitent does in his own heart fully justify God from the charge of severity in proceeding against the soul in judgment. That thou mightest be justified when thou speakest.* When judgment was inflicted on the wicked in old times we read that,

They blasphemed the God of heaven because of their pains. Rev. xvi. 11. They had no just apprehensions of the proper merit of their sins. But the penitent soul sees its own condemnation to be just. *Every mouth is stopped,* when the malignity of sin is rightly understood. When God *visits transgressions with a rod, and iniquity with stripes,* the sinner will *abhor himself and repent in dust and ashes.* Job xlii. 6. Murmuring thoughts will be banished, and repining considered an aggravation of guilt. How indeed can a man murmur, who sees himself only chastized, when he might in justice have been ruined. We are taught here—

Finally. *That the returning sinner considers his transgressions so aggravated that all others will see the justice of his condemnation as well as himself.* When God judges he will be *cleared* by all, who seeing sin as exhibited by him in all its baseness, will pronounce him just and righteous in all his judgments, Rom. xvi. 7. From these considerations we learn that sin is no trifle. If indeed it were of small importance whether we are saved or damned, if it be of little moment that we strike at the government of God, and even at his existence, we may account sin a trifle. It is sin which has brought all our temporal calamities upon us. It is this enemy which has deprived us of the image of God and spiritual life in the soul. It is sin which has dishonoured the blessed God who gave us existence; and it was sin which crucified the Redeemer of souls. To call ourselves christians and not to forsake, and not to detest this evil is gross hypocrisy. We shall disgrace our profession of christianity, we shall involve the religious society we are connected with in disgrace, and we shall cause the name of God to be blasphemed, if we detest not iniquity. Fellow sinners, remember that *sin leads to the chambers of death, and that all her steps take hold of hell.* Go study its evil in the ruin of Sodom and Gomorah, in the overthrow of the world; in the damnation of millions of souls; and in the agonies and death of the Lord Jesus: and God grant you deliverance from its dreadful curse. Amen.

Burslem. J. M.

TUTORS FOR YOUNG MINISTERS A DIVINE APPOINTMENT.

It is uniformly allowed that a good degree of knowledge is essential to the right discharge of the ministerial office. An ignorant teacher may perhaps *easily* make his followers conceited

and illiberal, but cannot be expected to make them wise and benevolent. A man to instruct others should be well-informed himself; and hence it appears highly desirable that there should be seminaries wherein *pious* persons of *promising talents* may obtain those advantages, which by the divine blessing are calculated to benefit the church of Jesus Christ.

To withhold instruction from those who are encouraged to engage in the Ministry, *when it may be communicated*, appears to the writer a great injury done to the individual, and to the interests of the Redeemer's kingdom. Such conduct cannot be pleasing to him. The effects it produces are manifest tokens of his displeasure; and if the following observations be correct, the subject deserves the most serious consideration of all the friends of Religion.

In a Sermon addressed to the supporters of the Congregational Academy at Homerton, Dec. 11, 1811, by Dr. Winter of London, he thus explains the latter part of the text, Eph. iv, 11, 12. *And he gave some, Apostles, and some, Prophets, and some, Evangelists, and some, Pastors and Teachers; for the perfecting of the saints, for the work of the ministry, for edifying of the body of Christ.* "As this passage appears in our common translation, it would seem, that each of these (the perfecting of the saints, &c.) was a distinct branch of that design, for which the officers of the church, whether temporary or permanent, were appointed.—But the words might be more literally rendered, so as to convey more explicitly the spirit of the apostle's meaning; *He gave pastors and teachers, for the preparation of holy persons for the work of the ministry, for the edification of the body of Christ.* Προς τον καταρτισμον των αγιων, εις εργον διακονιας, εις οικοδομην του σωματος του Χριστου. Blackwall, Doddridge, and many other critics support this view of the text."

Thus it appears to be an ordinance of Christ, that there should be Instructors *to qualify the preachers of his gospel* for their important office. And if Instructors, then places of instruction where it may be given with convenience; and it becomes the duty and interest of Christians to form and encourage Academical Institutions.

The holy Spirit miraculously qualified the Apostles to preach the Gospel, *before he sent them forth*, by the gifts of tongues and memory; but miracles are no longer necessary to constitute preachers. "The gift of preaching" (Dr. Watts observes in his

Guide to Prayer), " may now be obtained by human diligence, with due dependance on the concurring blessing of God."

It may be too true that some have *appeared* to be injured rather than benefited by the Academies; but without their aid, many who have been of great use in the church *in consequence of their learning* as well as piety, would never have arisen above the common level: the abuse of learning is no argument against its importance; hypocritical professors of religion do not render *the thing itself* nugatory.

PHILOLOGUS.

ON THE BAPTISM OF HOUSEHOLDS.

WHILE I cordially approve of our having a Magazine of our own, especially to contain a fuller narrative both of our past history, and of recent occurrences in our connection, than we could reasonably wish to be inserted in a more general periodical publication, it is my earnest desire, that the Baptist Magazine may ever be so conducted, as to give no plausible occasion to our christian brethren, to charge us with laying an undue stress upon the subject wherein we differ from them. May he that searcheth all hearts keep us inwardly in a truly right spirit, and may the manner in which we vindicate our own opinions, when called to it, oblige the truly candid to confess, that, though we conscientiously endeavour to conform exactly to the primitive pattern ourselves, yet we sincerely cultivate harmony and concord with all those who are united to the living Head of the church.

I trust it will be no infringement of this rule briefly to notice the objection, which I have lately seen in print, to our practice of Baptizing none but professed believers in Christ. One very friendly and respectable writer* has noticed a circumstance, which has since been brought forward by another, to whom neither of those appellations can be given, viz. That in reading the Periodical Accounts of our Mission in India, they could not avoid remarking the difference between the Baptisms there recorded, and those which are mentioned in the Acts of the Apos-

* Letters to the Stranger in Reading, by Detector, p. 134, 135. an evangelical Clergyman, now at Olney.

tles. "The Indian Missionaries baptize only individuals, whereas the Apostles baptized Households."

Undoubtedly our dear brethren in India would greatly rejoice, and we should rejoice with them, if they could send an account of one of the native officer's inviting a Missionary to his house, and "calling together his kinsmen and near friends" to meet him, and telling him, "We are all present before God, to hear all things that are commanded thee of God," and if they could add, that all who assembled on such an occasion were influenced by the Holy Spirit cordially to embrace the Saviour as revealed in the Gospel. But this narrative would differ from the account of Peter's visit to Cæsarea, if it should be added, that not only they who believed with all the heart were baptized, but their *infants* also. There certainly is no hint, in the xth and xith of Acts, either that Cornelius had any infant children, or that the children of any who met at his house were baptized. Peter did not command any to be baptized, but those who had *received the Holy Spirit*.

As to the term household or house, used in *three* other places, there is not only no proof that infants were included in the household of Stephanas, of Lydia, and the Philippian Jailor, but strong evidence is contained in the history of the contrary. Stephanas indeed is not mentioned in the Acts, but by Paul, in the first Epistle to the Church at Corinth, (i. 16) he says, "I baptized the household of Stephanas," and he afterwards (xvi. 15.) beseeches the brethren "to *submit* themselves unto such, and to every one that helpeth with us and laboreth;" alledging as the reason of peculiar respect being paid to them, that they knew the members of this family to be "the first fruits of Achaia, and that they had addicted themselves to the ministry of the saints." Now infants could neither preach the gospel, nor even wait upon or assist those that did; and some considerable time must elapse before they could be fit to take the lead in the church.*

As to Lydia, whose marriage is no where recorded, she appears to have crossed the Ægæan sea, from Thyatira to Phillippi, upon a trading voyage, and to have left her husband and infants, *if* she had either, at home; and her *household*, consisting most likely

* Dr. Whitby thinks this Epistle was written but three years after Paul was at Corinth, others reckon double that time; but this will not suffice for infants to become preachers or leaders in a Christian Church.

of her servants employed in preparing the purple dye which she sold, are spoken of as "*brethren*," whom Paul and Silas "*comforted*, before they departed." Acts xvi. 14, 15, 40. We have no objection to baptize any household which consists of those who can receive evangelical consolation.

With respect to the Jailor, we are expressly assured (32) "they spake the word of the Lord *to all* that were in his house," and that he rejoiced, believing in God *with all* his house." If our brethren had had equal success in the Jail at Calcutta, they would not only have baptized Mr. Gordon the Jailor, and his young daughter, but all his family, and the prisoners too, upon their believing: *for there is a fine tank of water in the prison*, as there usually is in the East. But without this pre-requisite, they durst no more baptize his unconverted children, than the unconverted criminals.

St. Luke mentions Crispus as *believing* in the Lord *with all his house*, xviii. 8. and adds, that many of the Corinthians hearing *believed*, and were *baptized*. And he tells us that when the Samaritans *believed*, they were *baptized*, both *men* and *women*, viii. 12. but he no where speaks of the baptizing of *children*, though he introduces *children* on a much less important occasion, (xxi. 5.) as going out of the city, along with their parents, and Paul, who knelt down and prayed with them on the shore, before he embarked to go to Jerusalem.

I infer, therefore, that the account of the baptisms in Bengal are really more conformable to those recorded in the Acts than those of that eminent Man of God David Brainerd himself, whom I have revered for nearly forty years, as much as good Mr. Gauntlett can do. But I dare not follow even Brainerd farther than I am sure he followed Christ. In baptizing unconverted children, I could not answer the question, Who hath required this at your hands?

Though Kreeshnoo Paul, the first convert at Serampore, had not the pleasure of seeing his whole household converted at the same time with himself, yet his wife, with two of her daughters, and both their husbands, have long since been baptized; so have a good part, if not all, of some other families there; and we have known in England instances of whole households baptized on a profession of Faith. As soon as children can give evidence of repentance and faith, we are ready to baptize them. A lad of twelve years old was baptized along with me, and I was last week

reading a sermon preached by Dr. Baldwin, at the ordination of Mr. Chaplin of New-York, who was hopefully converted at ten years of age, and baptized at eleven. But I should tremble at the thought of a child of mine believing that he was made a member of Christ and an heir of heaven, by an act of mine, performed before he could know what was done to him, and of which he could have no knowledge now but by the information of others.

I only add, that instead of speechless babes being necessarily included in the term household, the Scripture sometimes speaks of all the house where an infant existed, without his being included, 1 Sam. i. 21, 22. "The man Elkanah, and *all his house* went up to offer unto the Lord the yearly sacrifice and his vow, but Hannah went not up, for she said unto her husband, I will not go up, until the child (Samuel) be weaned, and then I will bring him that he may appear before the Lord and there abide for ever."

We conclude therefore, that neither of these cases affords even a presumptive argument in favor of infant baptism, and the discrepancy between the ancient and modern accounts of the administration of this ordinance is to be found among the pædobaptist missionaries, and not among ours. Nevertheless, this mistake shall never hinder our rejoicing in their success in the conversion of souls.

J. R.

ON THE DEACON'S OFFICE.

To the Editor of the Baptist Magazine.

I take the liberty, sir, of sending you a few reflections which occurred, on reading the letter in your Magazine for December, subscribed, "A Deacon."

The writer observes, that "the origin and nature of the Deacon's office is a subject seldom entered upon." This seems an extraordinary declaration, as the subject has not been overlooked by any writer of note, who has treated on the order and discipline of the primitive churches: and as the "address," on which he animadverts, professedly, though briefly, of course, treats upon the subject, and with which he avows his dissatisfaction.

Why the appointment mentioned in the Acts, should be deemed that of "extraordinary Stewards," and essentially different from that of Deacons, I cannot conjecture. The circumstance which called for their appointment might be singular, and not happen in other churches, but the general purpose of their appointment, signified by "serving tables," was not singular, or extraordinary, but a business over which it is necessary that persons should in every church preside.

But the writer considers the designation of the work of a Deacon, viz. that of "serving tables," to be *unappropriate*, and suggests his apprehension that the primary object of his appointment was that of "aiding the pastor in the work of *instruction*." What a deacon might occasionally be employed in, or what his subsequent promotion might be, is not the enquiry, but what was his appropriate work *as Deacon*?

If the appointment in the Acts, in reference to the nature of a Deacon's office, be set aside as irrelevant, the New Testament supplies no positive answer to the enquiry. Ecclesiastical History indeed invariably represents the appointment to be that of superintending the *temporal affairs* of the church. And why should the qualifications required in Deacons in this view, be thought unappropriate to the nature of their work?

The business over which the persons mentioned in the Acts were placed, was of a *secular* kind, and yet the qualifications required in them were equal, if not superior, to those which the apostle mentions to Timothy, as necessary in a deacon. They were to be men "of honest report, full of the Holy Ghost, and wisdom," *Acts* vi, 3. Might it not be said with equal propriety therefore in reference to them—"How few of these qualifications could have been comprehended in what we understand by "serving tables?"

But do the qualifications which the apostle requires in a Deacon, on the supposition that his primary and specific work under that character, was to "serve tables," or superintend the the temporal concerns of the church, appear unnecessary and superfluous? Let us attend to Doddridge's paraphrase of 1 *Tim.* iii, 8, &c. "*In like manner (let)* me now say something relating to *the* other order, I mean that of *deacons*, who are more immediately appointed to serve tables, and especially to take care of the poor. (Acts vi. 2) Concerning these I would observe that it is of importance, that they likewise *(be) grave* in their

deportment, that they may avoid the contempt which the excesses of levity are ready to produce. They should not by any means be *double-tongued*, deceitful, or inconstant in their words, as they may chance to come into different companies; *nor addicted to much wine*, which will render them utterly unfit for their office; *Nor greedy of dishonourable gain*, which may tempt them to violate their engagements to the church, and appropriate its stock lodged in their hands to private uses, rather than those charitable purposes for which it was collected. In one word, let them be persons well instructed in the doctrines of christianity, and *retaining* the sublime and long-concealed *mystery of* our holy *faith*, * not merely as a point of speculation, but practice; and let it ever be held *in a pure* and undefiled *conscience*, and those only chosen into this office, who seem conscientious men in the judgment of charity. *And let even these be first proved*, † and tried for a while, and *then, if they be* upon trial *found* to be *blameless, let them use the office of a Deacon.*"

Dec. 3, 1813. *PHILOS.*

CHRISTIAN ZEAL ENFORCED;

IN A SERIES OF LETTERS FROM

NYMPHAS to SOSIPATER.

[Extracted from an American Periodical Publication.]

LETTER III.

Is there not something surprising and awfully affecting in the conduct of professors of the present day, with respect to the salvation of others? Is not the language of Cain the very language of many—Am I my brother's keeper? Is it not truly

* *Soundness of faith* being required in deacons, it is a presumption that they were *sometimes* employed in teaching; but whether by preaching, or by catechising, it is hard to say. *Macknight*

† The rule was this: they published in their assemblies for worship, the names of the persons designed for ecclesiastical functions, that if any one had aught to accuse them of, they might shew it.——But Estius thinks the Apostle in this direction, required that no one should be made either a Bishop or a Deacon, till he had given proof both of his steadfastness in the faith, and of his other virtues, during a reasonable space of time after his coversion. *Macknight*

wonderful, that we feel such a cold indifference about their eternal salvation; and in fact do so little to pluck them as brands out of the burning, and prevent their utter ruin? When we turn our attention to them as being formed rational creatures, furnished with noble and immortal powers, in their nature adapted to please and glorify their God and Saviour, and to promote their own and the highest present and eternal good of his moral kingdom, the worth of the soul rises beyond the loftiest conceptions of Angels. Creatures formed with such powers, furnished for the noblest service and for enjoying the highest kind of blessedness, are of some real worth, even on supposition their existence would terminate with this momentary life. Of what incomparable worth must they then be, if after as many millions of ages have rolled away, as there are sands on the sea shore, or drops of water in the ocean, their eternity is but beginning? How can it appear to us a matter of such indifference, whether creatures of such incomparable worth, be saved or lost for ever? For there is no other alternative. If they are not saved they will certainly be lost. Is it possible, looking on any individual in the circle of our acquaintance, that we can think it a matter of little importance whether he be useful and happy even through life? Much rather it would seem impossible that we can feel a cold indifference whether he should be useful and happy for ever and ever. How wonderful is our lukewarmness in this grand business! How astonishing is it that we do so little and are so little engaged! Our astonishment in view of our feelings and conduct, with respect to the salvation of our fellow sinners must rise much higher, when we consider what infinite love has done to save man. God the Father has given and sent forth his dear and well-beloved Son, to be a propitiation, that whosoever believeth in him should not perish but have eternal life. With reference to this, the Son of God has become incarnate, fulfilled all righteousness, and humbled himself and became obedient to death, the painful ignominious death of the cross. With respect to this the holy Spirit exerts his almighty energy in convincing of sin, righteousness and judgment, and in shewing Christ to them, and if unwilling, making them willing to renounce the world, to forsake all and follow Christ. With respect to this, prophets, apostles, evangelists, pastors and teachers have been given, and

and the golden candlesticks have been set up in the world, and divine ordinances have been instituted. With respect to this, angels are ever on the wing.

Can we think for a moment on what the Father of mercies has done, and of his unspeakable gift? Can we read the memoirs of the incarnation, the obedience and sufferings, life and death of the adorable Son of God, how he agonized in the garden and poured out his soul in tears and blood, on the accursed tree, and not feel amazement in view of our feelings and conduct, that we are so languid, so very lukewarm in our endeavours to save souls from eternal death, and hide the multitude of their sins? Truly I am a wonder to myself, that I am so lost to all feeling and tender concern for my fellow sinners, who are rushing on in a mad career into the devouring flames, and am disposed to do so little. May we not blush and hide our heads for shame, that we so little resemble the Father of mercies; that we are so exceedingly unlike him whom we call our Lord and Master, who came from the bosom of delights to that very cross to save sinners, and is now high enthroned and vested with universal dominion, that he might deliver poor sinners from sin, death and hell, and raise them to the heights of blessedness in heavenly places?—Yea, shame may cover us that we fall so far behind the Apostles and the first churches, in the zeal we employ in this momentous business.—They breathed the very spirit of their divine Master, and closely followed him in their painful labours and travels for the salvation of sinners. What ardor of soul did the great apostle Paul breathe? How gloriously did he exert himself? Nothing seemed to him too much to do and suffer in this all-important business. In transacting this he was undismayed in the view of the most threatening danger. In prosecuting this, he was willing to spend and be spent—yea, to spill the last drop of his blood. Nothing was sufficient to damp his ardour, or divert the current of his endeavours. His very soul was all love to sinners, and he was indefatigable in his labours for their salvation. His fellow-laborers and the first churches of the saints breathed the same lovely spirit, and followed him as he followed Christ, and nobly exerted themselves in the same glorious business. The grand things the sacred three have done and are doing in the prosecution of this work, the interest which the inhabitants of heaven take in the salvation of sinners, for "there is joy in heaven over one sinner that repenteth," and the zeal of the apostles and the

first christians, upbraid our stupor, and call upon us to engage in this business according to its importance. If we saw sinners surrounded in the flames of their houses, should we not fly to their relief, and do every thing that could be done? And should we not much rather exert ourselves to save them from everlasting burnings? Their danger is great and pressing; the world, the flesh, and the devil, are combined to effect their destruction. And, alas! the poor creatures are, in general, in a death-like sleep, fearless of danger. What a great and blessed thing would it be, if we, through the Lord's grace, might be instrumental in saving even one of our fellow sinners from misery? Let us put on Christ, and imbibe large measures of his spirit, and follow him; let us imitate the example he has left us, of the kindest tenderest love to souls; let us keep him in view, and like him, let us be ready to make any sacrifice in such a cause, and be ready to do and suffer as we have ability and opportunity, for the salvation of souls, and finally may we shine in that kingdom of our Father, among those who win souls and turn many to righteousness. Yours, &c.

WHAT IS VIRTUE?

A question this of universally acknowledged importance: since there is, perhaps, not any thing in the world, of which so much has been said and written, and of which we have so many studied definitions, as *Virtue*. I, for my part, would be glad of such a definition of it, as could be readily understood and comprehended by even the most unlearned reader.

Here we do not speak of *Divine* virtue, nor of that of *angels*: but merely of *human* virtue, or that which a *man* is capable of practising. This is, in my opinion, *a determined disposition and inclination of the heart, in all things to think, speak, and act, conformably to the will of God.*

To love this disposition, and to ask for it, as a Divine favor, this is, to *love* and embrace *virtue*. And, to desire, think, speak, and act, agreeably to this disposition is, to *practise virtue*, or to live virtuously.

The determined disposition of the heart, *in general*, is, as it were, the *tree* deeply rooted in the heart; the *particular virtues* are the *branches*; and those thoughts, words, and works, which are truly good, and conformable to the will of God, are the *fruits*.

To instance it, by way of illustration: if the heart of a man is filled, in general, with this determined disposition, to think, speak, and act, conformably to the acknowledged will of God, in every thing, and with a view to every object; in this case *Chastity* is a particular virtue springing from virtue in general, a beautiful branch of that good tree; and chaste thoughts, words, and actions, are sweet fruits of this beautiful branch of that good tree. In this sense virtue is something which must be possessed in the heart. But I said above, that this determined disposition, in all things to think, speak, and act, conformably to the will of God, is to be asked for, as a divine favor. This is indispensibly necessary: for, since the fall, no child of man is naturally possessed of it, nor can be. God himself testifies of the heart of man by nature, That "every imagination of the thoughts of his heart, from his youth, is only evil continually." Gen. vi, 5. ch. viii, 21. Thus the heart of man cannot possibly, at the same time, be possessed of a disposition for "that which is good." *Virtue* cannot dwell in the heart together with the *seed* of "evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:" which things Christ declares to "proceed from within, out of the heart of man." *Mark* vii, 21, 22. From these "evil things" which "defile the man," v. 23. the heart must first be cleansed: and this cannot be effected otherwise than by faith in Christ, through His atoning blood. Consequently, without a previous surrender of the heart unto Christ, true virtue cannot be expected to dwell in it. *Virtue and Christ* are inseparably united together.

The Virtue of the Man Christ Jesus is exalted above all, and shines far beyond the virtue of imperfect and sinful men, being distinguished from it, not as the original from the copy only, but as the virtue of the sinless and Holy One from that of the sinner, as the sun from the dark planet he illumines, I might almost say, as the body from the shadow: for *His virtue* consists in the capacity, naturally indwelling in him, of thinking, speaking, and acting perfectly right, in every thing, and with a view to every object; and from this capacity, which he exerted in all cases, according to the disposition of his heart perfectly good, sprang all his particular virtues, and his thoughts, words, and works, perfectly right and good.

These His Virtues, * Christians are called and appointed to imitate and "shew forth." *This people have I formed for myself; they shall show forth my praise.* Isa. xlv, 21. As this is not required of teachers only, but of all believers, "whom he hath called out of darkness into his marvellous light;" therefore it must be possible to all: and so it is. For it simply consists in a cordial, earnest, and active endeavour to follow him in his virtues, to tread in "His steps," and, as far as possible, so to act in all cases, as he acted, while walking here on earth. And this endeavour, confessedly, belongs to the duties of all believers, which each of them, in his or her special calling, and respective station, ought, and is enabled to fulfil, in the most simple and unaffected manner, according to the opportunities and occasions given them for it.

He, for instance, that is in a situation in which he is to practise *obedience*; having "Christ's being subject unto His parents," (Luke 2. 51.) and His whole meritorious obedience, constantly before the eyes of his mind, will endeavor to become like unto Him in this respect, consequently will seek to practise obedience with all faithfulness, unconstrained, and with all his heart, and thus will show forth the *obedience exercised by our Saviour.*

He that is in such circumstances as require the exercise of *patience*; reflecting on "the patience of our Lord," strives to "follow His steps" in this view, approving himself, though imperfectly, yet from the heart, perseveringly *patient;* and thus shows forth this virtue of Jesus, even *His patience.*

Whosoever is an eye-witness of these things, will be constrained to confess, "Can these persons, though sinful still, yet *living by faith of the Son of God,* and having the virtues of *the Man Christ Jesus* always set before them, prove, amidst all their infirmities, so exemplarily *obedient,* and so *patient;* how glorious and excellent must *the obedience and the patience of Christ* Himself have been!" Such a showing forth of Christ's virtues, therefore, yields praise and glory unto Him.

But I must repeat it, that we shall ever be conscious, in the clearest and most distinct manner,—and much more so than any enemy could tell it us,—at what an awful distance, alas! we are left behind our great Original! how very little we have attained

* 1 Peter, ii. 9. τας αρετας *the virtues;* as in the Old English Translation.

unto it? how much unlikeness still exists between our virtues, and the virtues of Christ! This is a palpable proof of our imperfection.

Yet, at the same time, we are obliged to confess, that our behaviour might, even now, be much more like unto his, if we were more alive in faith, more fervent and strong in love, and more exact in faithfulness! This makes us blush before Him. However, it need not frighten us back, or render us dismayed; it should rather animate us to be intent on becoming still more confirmed and established, by grace, in faith, love, and faithfulness, in order that we may approach nearer and nearer to the incomparable "example Christ hath left us, that we should follow His steps," and, consequently, "show forth the virtues of Christ," in a measure yet more improved, and more pleasing to Him!

What a system of morality this! Can any better, and more ardent, ever be produced?

A LOVER OF VIRTUE.

ADDRESS IN BEHALF

OF THE

BAPTIST CHURCHES IN IRELAND.

Mr. Editor,

In your Magazine of October, you published a letter from me, giving an account of the visit of Mr. Barclay and myself to Ireland; and of the state of the few Baptist churches in that island. I therein expressed an earnest desire that something might be done to revive the cause of God among them; especially as circumstances existed to encourage hope, and stimulate exertion. I have since communicated with some brethren on this subject, and find many difficulties are in the way of forming a Society for the purpose; and still more are opposed to such an appropriation of any part of the funds of our Mission Society. While, therefore, we are at a loss about the means, the work is in danger of stopping, as recent intelligence from Dublin assures us, that their small fund IS EXHAUSTED; and that they are looking to us for help.

Will you then permit me to say, to the friends of religion, through the medium of the Magazine, that there are individuals

connected with the Irish Baptist churches, who are willing to labour; and who, I think, deserve encouragement? If from this statement persons are found willing to assist them, they may remit to me; and the sums received, with their particular application, shall be faithfully acknowledged in your Magazine.

I indulge the hope, that this appeal will be successful, in supplying the present necessities of the Irish itinerants, and lead to the adoption of some more extensive and efficient plan, at the next annual meeting of our brethren, if not before.*

Salisbury, Dec. 1, 1813. J. SAFFERY.

Papers from the Port-folio of a Minister.

A Widow buried alive with her husband.

To ———

Sir,

THE following account was drawn up by my much esteemed friend Captain K———, a member of the Serampore church, who with his valuable lady were present at the horrible funeral of a dead man and a living woman therein described. The deceased had been employed in the manufactory of my friend, the wretched widow I think had not been long married, and her husband it was well known had behaved very ill to her. My official duties as Surgeon to the settlement of Serampore would have prevented me from being present at the time, nor do I think (though a Missionary) that I should have had feelings sufficiently firm to have witnessed it. About two days after this murderous interment, being called to the neighbourhood,† I visited the spot and walked over the newly turned earth which covered the bodies of these deluded Idolaters, fragments of the water vessels which had been used on the occasion, lay scattered around the grave. The narrative will doubtless be acceptable to those who have an interest in the kingdom of Christ—who feel for the millions of India perishing for lack of knowledge.

Church Street, Deptford,
Nov. 18, 1813. *WILLIAM JOHNS.*

* Since this was written, measures have been taken to form a Society from which the Irish Itinerants may be ultimately assisted: but in the mean time, they are much straitened for want of immediate aid. ED.

† Seven miles from Serampore.

"On Thursday last (in March 1813) at 9 o'clock in the morning, a sick man named Beechanaut was brought by his relatives to the river side, and was laid on the wet mud in expectation of his soon expiring: in this situation he remained, exposed to the scorching rays of the sun, till about four in the afternoon, when he was immersed up to the breast in the river, and whilst in this position one of his relatives vociferated in his ears the names of Hurri, Ram, Kishno, Ram. After some time, on finding that he was not so near death as they had apprehended, he was again replaced on the wet beach.

The next morning (friday) the same ceremony commenced, of immersing the sick, and repeating the names of their deities: this was continued till five o'clock, when the man expired, being literally *murdered by his near relations.*

It being the custom of this sect (the Yogee) to bury their dead, preparation was made for the interment of the deceased, as also, shocking to relate, of his wife, who was not more than 16 years of age, she having signified her intention of being buried alive with the dead body of her husband. At six o'clock they repaired to the place of interment, a little way below our Bungalow at the water side. At nine I went to the place and found a large concourse of people of both sexes collected: some were employed in digging a circular grave, which when finished was about thirteen or fourteen feet in circumference, and five and a half in depth.

I could scarcely believe that persons in their senses could voluntarily be brought to terminate their existence in such a horrid manner, and had suspected that on these occasions some thing of a narcotic nature was used to deprive the victims of their reason; but on conversing with her I found her free from any such effects. All efforts to dissuade her from the desperate purpose of rushing as a suicide into the presence of her Creator, were unavailing. On asking her mother, who stood by her, how she could divest herself of that feeling which is descernible even amongst the most ferocious inhabitants of the jungle, who risk their own lives to save their offspring? Her reply was, it was her daughter's determination, and what could she do? She was then asked if a person saw his child about to eat some poisonous fruits, would he not use his authority and wrest it from him? Life was given us by God, and we have no right to take it away, or suffer others to take it away, but to submit when he calls for it.* Remonstrances, however,

* The Eldest son of my friend, a fine lad, about 12 or 13, asked the parties if this cruelty was enjoined by their Shasters, and advised them to come to his father's house and he would give them the Christian Shaster

being ineffectual, I remained a silent spectator of this horrid scene.

The dead body was now placed in a sitting posture at the bottom of the grave: the young woman was then brought forward. She held a small basket having beetle leaves in it with one hand, with the other she distributed, during seven circumvolutions about the grave, Koee (sugar-plumbs) and Cowries; (shells used for money;) all were anxious to catch some of this consecrated donation. The seventh time that she had walked round the grave, she stopped, when a Brahmin repeated some words to her. She now lifted up her right hand above her head, with her fore-finger erect, she waved it in a circular manner, pronouncing the words Hurri bole, Hurri bole, in which the surrounding multitude joined her. She then without any reluctance or dismay descended to the bottom of the grave, placed herself behind the dead body of her husband, her left hand round his waist, the other over her own head, which she reclined between his shoulders. In this position the mother was called (as I supposed) to resign her daughter, or to sanction her conduct, by applying a wisp of lighted straw to the crown of her head for the space of a second or two. The grave was now gradually filled by the by-standers, whilst two men trod the falling earth around the living and the dead, as a Gardener does the mould around the newly transplanted tree, and thus deliberately proceeded till the earth rose to the surface, leaving the bodies about three feet beneath; when the multitude dispersed."

Obituary.

Mrs. MARY PATMORE.

Mrs. Mary Patmore, born Sept. 5, 1749, was a grand daughter of the late Mr. John Rootsey, many years pastor of the baptist church at Colchester: she was blessed with christian parents, brought up under the sound of the gospel, and had convictions of sin at an early period of life, which as is common with many young persons, wore off. She was married in 1771, to Mr. Nottingham Daldy, and about 1775, with her husband, was baptized by the Rev. John Hitchcock, and added to

which teaches better things. This dear fellow is perfectly familiar with the language, and has for some time been studying Persian with a Moonshee, who has lately been baptized at Serampore. With him our young friend frequently would converse on Christianity long before he had avowed himself a Christian. Their conversations were in Persian, unknown to his parents. W. J.

the church at Ipswich, now under the pastoral care of the Rev. Mr. White. She was always esteemed a useful and ornamental member of that church. In the year 1795 she became a widow, and in 1798 again entered into the marriage state with Mr. Richard Patmore, at Colchester, but such was her attachment to her friends at Ipswich, and to their late worthy Pastor, the Rev. George Hall, that she never removed her communion. In the course of her life, she had many trials and difficulties to pass through, but the God on whom she was enabled to cast all her care, kindly cared for her, and carried her safely and honourably through, and at the closing scene of life, under a heavy and trying affliction, which terminated in her death, she enjoyed such strong consolation from the truths she believed, the doctrines she had embraced, and from the Saviour on whom she had placed all her hopes of salvation, that those who visited her could but consider her situation truly enviable. About a month previous to her departure, she said I have mourned because I could not go to the Lord's house, but where I am going I shall not want these enjoyments; *Lord, I have loved the habitation of thy house, and the place where thine honor dwelleth.* Being told she was on a journey to see her best friend, she said, " and leave the world and sin behind." One of her sisters repeated:

There shall I bathe my weary soul,
In seas of heavenly rest;
And not a wave of trouble roll
Across my peaceful breast.

She said, " Not streams but seas, and a smooth sea, no waves." At an other time, when drinking some wine, she said, " I shall soon drink of the new wine of the kingdom." When in great pain, she said:

Though painful at present,
'Twill cease before long;
And then O how pleasant,
The conqueror's song."

Being in great pain of body, as if to check herself, after exclaiming, " Oh the pain," she said, " wherefore should a living man complain, a man for the punishment of his sin, the pain I feel is great, but what is this to the pain of hell?" At one time she seemed to dread the pains of death. Miss R. said, " Perhaps you will go off in your sleep;" she answered, " Perhaps in a stupor, but I shall not awake in a stupor." Her husband said, you will be ready to exclaim, " And is this heaven and am I there?" She said:

How short the road, how swift the flight,
I am all life, all eye, all ear;
Jesus is here, my soul's delight,
Is this the heavenly friend who hung,
In blood and anguish on the tree;
Whom Paul proclaim'd, whom David sung;
Who died for them, who died for me?

She several times said, " all my sorrows will be left below, and earth exchanged for heaven: gather not my soul with sinners, nor my life with bloody men. I think the Lord will not, for he knows I cannot bear to hear his dear name blasphemed: I have hated the company of the wicked, and do not believe he will send me to be with them. The Lord has done great things for me; yes, for me, I have the greatest cause for gratitude and thankfulness; I

desire to bless him, I hope I am not a hypocrite, for what is man to me? I can say, I hate sin, all sin; I hate it with a perfect hatred." Awaking from a doze, she said to a friend, "My flesh and my heart faileth, but God is the strength of my heart, and will be my portion for ever. I have no doubt of it; earth is a tiresome place, I would not give a pin to live longer. I have seen an end of all perfection." After sitting composed some time, she said, "Oh, that sweet first epistle of John, the nearness and union between Jesus Christ and his people, that sweet passage, *Beloved, now are we the sons of God,* was very precious to me in my affliction at Dedham. She said she wanted to look out of herself—"Guide me, Oh thou great Jehovah; without him I can do nothing, I am in an enemy's country, but he shall guide me with his counsel, and afterwards receive me to glory.

Then when you hear my heart-strings break,
How sweet my minutes roll;
A mortal paleness on my cheek,
And glory in my soul.

I have committed *all,* ALL my concerns into the hands of my God, and am only waiting his time to dismiss me from this cold clay tabernacle. Dying is hard work, but my sufferings are not worth a thought, when, Lord, compared with thine. At most, we do but taste the cup; 'twas he alone who drank it up. I love the Lord because he hath heard my voice and my supplications when I called upon him. I have many times, in great straits and heavy trials, found great support from those words, *Wait on the Lord, be of good courage, and he shall strengthen thine heart; wait I say on the Lord.*" Another time being very restless, and in great pain, she said,

A few more rolling suns at most,
Shall land me on fair Canaan's coast.

She often said, "I fear I murmur," while all around her considered her a pattern of patience. After complaining of darkness, she said, "Why, Oh my soul, why these complaints? He is a faithful God. I am not afraid of losing him." A friend said, then you wish to make him your all in all. She said, "I have nothing else to look to, every thing here is perishing." To one of her daughters, when weeping, she said, "My dear, lay by all your grief, look to Jesus, I have full confidence in him, that what he has promised he will perform. Seeing the Bible brought near, she said, "How I have delighted in that book." She mentioned the 23d Psalm as being very precious to her. The evening before her dissolution, when her friends were weeping around her, she said, "Sing the 252nd Hymn in Rippon's selection." Her request was complied with, after it was concluded, she said, she was the better for it. Tuesday, the 10th August, 1813, the day she died, she said, with a faint voice, "I shall soon be arrayed in that fine linen, clean and white." After a while she said, I do not wish to hurry the Lord, but I want to be refreshed in my spirit; the Lord is very kind to me." Her last words were, "Why are thy chariot wheels so long in coming? Come, Lord Jesus, come quickly." Her remains, by her desire, were interred in the baptist burial ground, Stoke Green, Ipswich.

JACOB RIDDLE,

Twelve years of age.

Jacob Riddle the subject of this Obituary, was the eldest son of pious parents, members of the baptist church, meeting in Counter-slip, *Bristol*. In the month of October, 1811, being then just ten years of age, he received a very serious hurt in one of his feet, which, after some time, brought on a scrophulous humour, and by the violence of its pain, and the copiousness of its discharge, occasioned a consumption, which ended in his death, after two years of acute suffering. When first afflicted, he was much the same as children are in general; he discovered no concern of mind for sin, nor any desire after the knowledge of a Saviour. But we trust the Lord was pleased to sanctify his complaint, and bless the conversations that were held with him at different times, for the salvation of his soul. At my request, since his death his affectionate mother has furnished me with several particulars respecting him, which, with some that came under my own immediate observation, for the benefit of the younger part of the readers of the Baptist Magazine—I shall proceed to relate.

His bereaved parent says: "Seeing my dear child suffer so much pain, I was afraid it would wear out his constitution, and bring him into a decline. My mind was greatly distressed about his soul. I frequently said to him, that I should never enjoy myself again, if he were to die, and I had reason to fear he was lost. He would weep when I said it. I told him he had broken the commandments of God, endeavouring to bring him under a sense of sin by the law. I often prayed to the Lord that HE would be pleased to convince him that he was a sinner, and to make it manifest, that he was one of the number for whom Jesus Christ died. Then, I could freely give him up. I think it was in March last, when he first became concerned for his soul, and among other things said, 'He hoped the Lord would not take him out of the world, till he had pardoned him.' I could not at that time find liberty to encourage him to hope in God." It appears, that his anxious mother was afraid of fostering false hopes in his mind. That if she immediately attempted to comfort him, she should begin to heal him before he was properly wounded; and be crying peace, peace, when there was no real ground of peace. But on my visiting him just at that period, I observed that he was *very much* distressed in his mind on account of his sin. He wept exceedingly as I talked to him upon the state of his soul, and expressed his fears, that he should not go to heaven, because he was such a sinner. *I then* felt it my duty as a minister of the gospel, to encourage him to hope in a gracious and merciful Saviour. I afterwards frequently called and conversed with him upon religion.

His mother proceeds with her account, by remarking, "That he first received comfort, the evening you and Mrs. H. were so kind as to come to see him, and to pray with him. He had taken but very little nourishment that day: after you had been gone

about a quarter of an hour, he said, 'I can eat something now; I am happy in my mind now Mr. H. has prayed for me!' He was often very much pleased to hear you pray with and for him. He greatly delighted in several parts of the Bible; especially the 51st of Isaiah, and 11th. *The redeemed of the Lord shall return and come with singing unto Zion, and everlasting joy shall be upon their heads, they shall obtain gladness and joy, and sorrow and mourning shall flee away.*" He often repeated these words,—"*He that believeth shall be saved.*" And would observe, 'that if Jesus had not died for sinners, we should all have been lost.' Sometimes he would say to me, 'I should not be so happy in my mind, if I was not born again.' He frequently went alone to pray. We have seen him by himself on his knees. I once said to him, Jacob, what do you pray for? He answered, 'I ask God to forgive my sins, and to keep me from sinning.' One day he said to his father, 'I don't know how it is, when I used to pray, something would come into my mind and hinder me: don't you think that was the wicked-one? but now I can pray without interruption.' About a week before he died, I visited and asked him how he felt in his mind, he answered, 'very comfortable.' I said, what makes you so? He replied, 'I hope I shall go to heaven.' I wished to know what his hope was founded on, fearing he might in some measure be depending upon himself; he said, 'he hoped so, because he believed in Jesus Christ who died for sinners.' I requested him to tell me how he knew that he believed in Christ; he answered, 'because he was enabled to love him.'

The last sabbath he was in the body, his cough almost prevented his breathing for a minute or two; when he revived he said, 'I thought the Lord was come for me, but now I may live two or three days, or I might not live another hour, whichever the Lord pleases. By next Sunday, however, I shall be in heaven, He put his dear hand to my cheek, and said, '*We* shall be with the sacred throng, and then we shall crown Jesus Lord of all better.' I am sure I shall go to heaven, for the Saviour will not disappoint us if we believe in in him."

I called to see him the *day* on which he died, when he was scarcely able to speak himself, or to bear being spoken to. Upon his being informed that I was there, and asked if he were willing I should go to prayer with him, he whispered, 'yes.' After I had concluded, and enquired of him how he felt, he lifted up his dying eyes and said to me, 'Don't ye talk, sir.' Perceiving that his weeping mother was hurt at his thus speaking, and hearing that she questioned if he was happy in his mind, he exerted himself to stretch out his poor little arm, and with his expiring breath exclaimed, "*Happy, O yes! Come Death.*" These were nearly his last words. In a few hours after, ended his sufferings and his life together, Oct. 1, 1813, in the 12th year of his age. His death was improved in a funeral discourse, founded upon the 1 Kings, 14, 17. *The Child Died,*

J. HOLLOWAY.

Bristol.

MRS. MARY MERRETT.

The life of this good woman was marked by the tender care of the Father of mercies, and her death exhibits another proof that believers in Christ find his grace sufficient for them.

She was the daughter of Mr. Reynolds, a respectable Perfumer in Oxford Street, and lost both her parents before she was eighteen, dying within a year of each other. This was a severe affliction to a family of six daughters unprovided for, and four of whom were younger than Mary. The good providence of God, however, raised up friends for them in a family of great respectability who took them under their protection, and enabled them to obtain a reputable and comfortable subsistence.

The subject of this Obituary before she knew the power of religion, was greatly esteemed for her modest and consistent conduct. She was led to serious consideration on the weighty concerns of her soul by a long correspondence with one of her sisters, who having become religious, was solicitous to make her family acquainted with the great salvation: nor were her labours unsuccessful, or her prayers in vain. Mary by these means was convinced of her sinful and lost condition—earnestly sought for salvation by Jesus Christ—and by faith in his blood and righteousness found safety and peace.

About four years since she married Mr. Thomas Merrett, and by this circumstance was brought into connection with the congregation in Eagle Street, London; she was soon after baptized and became a member of the church

The short time she lived was well employed, as she maintained her christian character with reputation to herself, and usefulness to others. Humble and thankful, she saw the hand of God providing for her support, and exercised an unshaken confidence in the divine providence. Desirous of being useful she was active in the Sunday-Schools of Eagle Street, and Highgate; and did what she could to improve the minds of children, while her meek and affectionate deportment obtained their regard and secured their respect.

During the last summer she was attacked by a nervous fever from which she partially recovered; but which left such a degree of debility, that she soon sunk under it. She died Oct. 22, 1813, at 33 years of age.

An account of her last days is thus described by a member of "the Society of United brethren," in Fetter Lane, Holborn.

"I had the pleasure and satisfaction to be sometimes about my dear friend, Mrs. Merrett, in her last illness, and witnessed the humility and resignation she shewed all the time. There was nothing gloomy or melancholy or murmuring, but she expressed her thanks for every thing that was done for her, and said she did not deserve it. Sometime before she lost her recollection, she said to me, "I am quite overwhelmed with the love of God, to such an unworthy creature as me." Another time, "How thankful I ought to be, that I have no pain; pray for me." She had sometimes an impression as if she should not recover from this illness, but said she was not afraid to die.

Upon a friend asking how her mind was, she said, "In general comfortable." Her hands were often lifted up and her lips moving in silent prayer. Upon recollecting the day of her baptism, she said, "O what did I feel at that time!" One morning she clapped her hands and cried out, "Hallelujah! Hallelujah!" During the last days she was chiefly dozing, and the fever was much in her head; but when the doctor came on Thursday she was quite collected for a time, and told him she was better, and answered every question quite sensibly; but soon after she relapsed into her former state.

Towards Friday evening she appeared to be hastening to the end, and while we were watching around her, and praying for an easy dismission, after a little harder breathing she departed without a struggle to be for ever with the Lord."

Her funeral sermon was preached by Mr. Ivimey at Eagle Street, Oct. 31, from Phil. iii. 14. *I press towards the mark for the prize of the high calling of God in Christ Jesus.*

ACCOUNT OF RELIGIOUS PUBLICATIONS.

Periodical Accounts relative to the Baptist Mission Society. No. xxv. 2s.

We announce the publication of this Number, for the sake of transcribing the following interesting article. We shall avail ourselves of a future occasion to give an analysis of its contents.

Remarkable instance of conversion from a state of Infidelity,—communicated in a letter from a friend to Mr. Ward.—"I do not, my much esteemed friend, in giving you this narrative, intend to take up your time by relating the various vicissitudes of a sailor's life.

'You have heard of what a sailor suffers, and may suppose, that in twenty-eight years spent almost without intermission on the boisterous ocean, all its attendant scenes were experienced, with many hair-breadth escapes, then allowed only the appellation of chance and accident, now known to be the wonderful interposition of a gracious Providence; and I can now exclaim, with the prophet,—'It is of the Lord's mercies I am not consumed.'

'You have often heard me say that I was born of religious parents: pious I believe them to have been. Brought up to the age of eleven in the paths of religion, it was their hope I should have remained with them; and the severity of the shock which the turn of my inclination for a sea life gave them, was only supported, as my mother expressed, by their committing me into the Lord's hands, and trusting that the early impressions of truth they had endeavoured to make on my mind, would not entirely be eradicated, but that his grace would ultimately fan the embers to a flame. Alas! what pangs would it have occasioned (for I know how a parent feels,) to have seen their child, for whom they had offered up so many fervent prayers, even while they were with solicitude supplicating a throne of grace on his behalf, plunging into the dark abyss of deism—I might have said atheism; for, weighing my actions even in the

scale of reason, they denied the existence of a God.

'At the age of eleven, I went to sea. The change of scene, from pious society to that in which I heard nothing but God's name taken in vain, cursing, swearing, and all the wickedness a floating hell contains (for they are nothing better,) at first alarmed me, and filled me with so much horror, that, had not shame deterred me, I should certainly have relinquished the profession.

'These scenes, however, soon became familiar. After several voyages to and from America, Portugal, and Russia, I left England for India; and then commenced, without restraint or reluctance, my mad career. At the age of seventeen, left without a friend either to controul or advise, I pursued my own inclinations. My first trip was to ———, where I was soon initiated into every scene of vice; here I took a deep draught of the polluted stream, and drank in iniquity like water; here every serious idea was banished, and every conviction of conscience smothered, by scenes of drunkenness and debauchery; and here I said unto God, 'Depart from me, I desire not the knowledge of thy ways.' Oaths and imprecations flowed from my mouth like muddy water from a polluted fountain. Suffice it to say, here my conscience became seared as with a hot iron. To dress an oath in a new garb, to invent new imprecations, and pour them on my fellow-creatures, was to me delightful—oaths, the relation of which would make you, as it does me, shudder,—I was going to add, and atheism itself blush.

'After remaining some time at this place, Providence directed my steps to Calcutta, and soon after to Europe, where I had an opportunity of spending six days with my parents and serious relations. You will naturally ask, how I conducted myself during my stay with them. As Satan himself may be transformed into an angel of light, I became a hypocrite for six days, and with wonderful dexterity suppressed all improper language, adapted my conversation to theirs, accompanied them constantly to chapel, joined in their family devotions, and appeared almost a christian. But Plymouth received me as I had left it, the garb of hypocrisy was left behind, and my real character resumed.

'As you are now acquainted, from the preceding statement, with my character, I shall not take up your time in describing the scenes at Plymouth, but leave you to judge what was to be expected from such principles, in a sea-port town. I shall, therefore, return to India, only observing, that, having on our passage put into the island of St. Jago, I was for a short time aroused from my lethargy by two memorable dreams, which I will here omit, and once more carry you to ———, whither I soon after went, to command a ship I had building there. Finding none of my old companions in vice, and but one or two Europeans, I found such a void, that it brought on a fever and the hypocondria, the latter to such an extreme that I had actually determined on terminating an existence no longer sufferable. The arrival of a friend at this juncture, who, knowing the cause of my disorder, took steps to remove it, was the mean Providence used to recover me from such a dreadful state, but not from my desperate career. Having quitted this place, I returned to ———, where my mind began to look for some resting place. My acquaintances of the Masonic order, earnestly urged me to join their society, and become a member of the institution. As it appeared adapted to my situation, I became a Mason, and traversed the various steps up to what is styled the Royal Arch degree; but here I made a pause. The insignia of the next step deterred me from going any farther, and I refused it, lest in taking it I should advance too far to recede. I had long obliterated the name of our blessed Redeemer from my creed, and I found

Masonry, as far as I had gone, consistent with my ideas; but I was, as I before said, deterred from going farther, judging that the jewel worn by this order related to our Saviour, or his religion: and, as I was, with peculiar hardness of heart, determined to have no connection with any thing relative to him or his, I refused taking the degree, although assured by my acquaintances, that the cross with the serpent entwined round it, as worn by the order, had no allusion to our Saviour or the Christian religion. So inveterate was I against every thing that had even the appearance of Christianity, that all their persuasions and assertions could not make me embrace an order, the insignia of which were emblematic of our Saviour's death. Soon after this, I became disgusted with Masonry: I heard a great deal of charity, but saw little; it appeared to me to consist chiefly in a few donations to some benevolent institutions, wherein the charity of the individual was not perceptible. Temperance was extolled as a great Masonic virtue; but it appeared to me, she was an unwelcome guest longer than the lodge was assembled, after which, the whole that remained of her was her picture in the Lodge. I now quitted Masonry, and remained a confirmed deist, abhorring every thing that bordered on Christianity. In this state, I sailed from ——, and arrived at ——, where I met new companions, and new scenes were now opened. Being disappointed in my expectations at this place, I undertook an excursion to ——. My companions were perfect atheists: they had extracts from Voltaire, and other writers of his principles, Paine's *Age of Reason*, and a numerous selection of sayings, adapted to win others to their way of thinking. These were suitable to my ideas; I wished all they said true, and used exertions to believe it so. The bible was ridiculed, as a set of 'cunningly devised fables;' our blessed Lord, as an impostor; the apostle Paul, as a diabolical hypocrite, who had seduced his master's daughter (from whence they had this story I know not); and the other apostles, as a set of vagabonds. In the state in which my mind then was, you may judge of the effect these things had. They almost won me over to their sentiments, and certainly succeeded, except in the denial of a God. This I could not attain to; I could never lie down at night without addressing a prayer to the deity, but it was immaterial to me under what form, 'Jehovah, Jove, or Lord.' I was equally as particular with a female companion, in making her address herself to her pagan deity, as I was in praying to the Supreme; so that I cannot say I embraced their atheistical principles, although, as I observed before, all my conduct was of that nature, that one who really believed there was a God could hardly have been guilty of such actions as I was. It appears, I rather wished there was no God; for, by admitting one, I became an accountable creature, and then my actions rose up in judgment against me; but the recollection was soon stifled in wine or amusements. I was at length released from these companions, and fell in with a professed deist, with whom I lived, and found his principles congenial with my own. Our conversation was generally, when alone, on the absurdity of the Christian religion. Paine's *Age of Reason* was studied, and extolled as irrefutable. I had read in the *Critical Review* of attempts to answer this book; but the reviewers that I read did not admit them as at all refuting it. At length I fell in with a young man who informed me that the Bishop of Llandaff had refuted the whole, and that Paine and his *Age of Reason* ought to be burnt together. This staggered my faith in his principles; but I had settled my mind into complete deism, had corrected my morals, and, being by all my friends esteemed a moral character, a long calm ensued, and I thought all was safe. I acted honestly to all, had compassion on the

helpless, and gave my mite where distress called for it; and, by such actions, I justified myself before Him who hath said, 'In his sight no flesh can be justified.' At this period, I first went to hear Mr. Carey, at Serampore. As I entered, he gave out the hymn, 'Sinner, O why so thoughtless grown,' &c.—words that came with some force to my mind; but, as I did not go with any intention of being attentive, the hymn passed over: nor do I recollect the text; for I was so thoroughly determined not to be led away, that I endeavoured to turn a deaf ear to all that was said, till he touched on the depravity of the human heart. I thought he sunk us too low; but, after describing several characters, and drawing inferences which I thought very applicable to myself, he asked what people of this description meant to do if his doctrine were true. I really did not know what they were to do, except fly to that Redeemer I had with such inveteracy rejected. However, such was the effect of these few words, that I, who swore as it were mechanically, never uttered another oath, and became determined to seek him whom I had so long despised: yet the thought seemed almost presumptuous; for how could I expect he would love one who had so determinedly hated him? And here I did that which many others have done. I endeavoured to recommend myself to God by my own good works, by flying from those sins I had so long cherished, and by a determination to make myself better and more acceptable in his sight, and thus erecting a righteousness of my own, and making the righteousness of Christ of no effect. But I trust this fabric has fallen; the more I became acquainted with his holy word, the more the building tottered.—'For by the deeds of the law there shall no flesh be justified in his sight.'—'For all have sinned, and come short of the glory of God.'—'Being justified freely by his grace, through the redemption that is in Christ Jesus,'—'Not of works, lest any man should boast.' These, and similar passages, cut up all dependence on self-righteousness; and I trust I was brought to see the necessity of following our Redeemer in his own way, and earnestly to implore him to receive me as I was, relying on his promise, that he would in no wise cast out those who came to him, though their sins were as scarlet, but that he would make them white as snow; and, through his divine assistance, I hope to run with patience the race set before me."

Substance of the Speech of Charles Marsh, Esq. in a Committee of the House of Commons, July the 1st. 1813, in support of The Amendment moved by Sir Thomas Sutton, Bart. on the Clause in the East-India Bill, "enacting further facilities to persons to go out to India for religious purposes." 1s.

THIS is one of those celebrated speeches produced by the application to Parliament for leave to send Missionaries to India. It is said in the advertisement to have made a great impression when delivered. Mr. Marsh may congratulate himself with being the most powerful advocate of Juggernauth in the British House of Commons; and should "the god" be able to choose his own officers, who knows but the british Senator may be made collector general of the revenues derived from his worshippers: or superintendant of the *amusements* in the interior of his Temple.

This Speech is another awful proof that *the carnal mind is enmity against God.* Mr. Marsh cannot mention the friends of Christianity without using opprobrious epithets and abusive language. The Baptist Missionaries of course come in for their full share of his contemptible scurrility. Our readers shall judge for themselves.

"And are the Missionaries, whom this Bill is to let loose upon India, fit engines to accomplish the greatest revolution that has yet taken place

in the history of the world? With what weapons will they descend into the contest with the acute intelligent Hindoo, prepared to defend his religion by reasonings drawn from the resources of a keen and enlightened casuistry, and wielded with all the vigour of a sharp and exercised intellect? Will these people, crawling from the holes and caverns of their original destinations, apostates from the loom and the anvil, and renegades from the lowest handicraft employments, be a match for the cool and sedate controversies they will have to encounter? Should the Brahmins condescend to enter into the arena against the maimed and crippled gladiators that presume to grapple with their faith, what can be apprehended but the disgrace and discomfiture of whole hosts of tub-preachers in the conflict?"

This "keen and enlightened casuistry," "acute intelligence" and "vigour of a sharp and exercised intellect," are all gratuitous; they cut a pretty figure from the mouth of an orator, but there are no such things in India. The human intellect is there on a level with the moral feeling; both are degraded and disgraced by puerilities which had they existed in a christian society would have called forth all the sarcasm and contempt this *gentleman* could muster up against them—but the Hindoos not believing in the christian revelation, his bosom owns a kindred feeling, and he treats them with a brother's kindness. Admiting the origin of the Missionaries to have been low, and that they were originally mechanicks, what has that to do with their talents, their literature, or their success? We were a little struck with the strange inadvertence of Mr. Marsh mentioning the *loom*, as it will doubtless lead some people to think of his own origin! They may conclude that he reproached his father's honest calling!

For our parts we have been in the habit of connecting meanness and degradation with vicious actions, and not with secular employments and honest callings. Had Mr. Marsh, for instance, been able to prove that our Missionaries in the pursuit even of laudable objects, had contracted debts which they could not discharge, or were arrested for demands which they could not answer, this might have fixed an odium upon their characters and have affected their reputation; but these are charges which do not apply to THEM!

The following is a fine piece of enthusiastic rant about the *purity* and *happiness* which distinguish the Hindoos, and which he fears may be destroyed by Christianity!

"When I turn to her philosophers, lawyers, and moralists, who have left the oracles of political and ethical wisdom, to restrain the passions and to awe the vices which disturb the commonwealth; when I look at the peaceful alliances of families, guarded and secured by the houshold virtues; when I see amongst a cheerful and well ordered society the benignant and softening influences of religion and morality; a system of manners, founded on a mild and polished obeisance, and preserving the surface of social life smooth and unruffled—I cannot hear without surprize, mingled with horror, of sending out Baptists and Anabaptists to civilize or convert such a people, at hazard of disturbing institutions, which appear to have hitherto been the means ordained by Providence of making them virtuous and happy."

The religion of this *virtuous* and *happy* people includes the immolations of widows, the destruction of female infants—burying persons alive—self-destruction under the wheels of Juggernauth! and daily prostitution in the temples of their gods—are these "benignant and softening influences?" Are these "the institutions ordained by Providence to make them virtuous and happy? Of what materials is that man's mind constructed who cannot hear of a design to convert such a people to christianity "without sur-

prize mingled with horror?" To such a state of mind may even a *Dissenter* arrive, if he commence his studies at a Socinian Academy, and complete them in India! We had heard of a certain Seminary producing disciples for infidelity; and we have now a proof that these are well qualified to plead the cause of Idolatry.

We had marked several other paragraphs for observation, but they all breathe the same spirit, and render the writer a greater object of pity than even the Hindoos whose attrocities he attempts to varnish over. Their conversion, however, in his opinion is absolutely hopeless, unless "some new power hitherto undiscovered in the moral world" should be employed. We are quite satisfied that the same "power" which brought our Druidical forefathers to embrace Christianity is quite equal to effect this moral revolution. It is still found both in England and in India that the gospel is the power of God unto salvation to every one that believeth. Nor is it less efficacious because wielded by men whom Mr. Marsh holds in contempt—the fishermen of Galilee were chosen of God to silence the Oracles at Delphos, and to fill Greece with the doctrine of the Cross. *Not by might nor by power, but by my Spirit, saith the Lord of hosts.*

Invisibles, Realities, *demonstrated in the Holy Life and Triumphant Death of Mr. John Janeway, Fellow of King's College, in Cambridge. By James Janeway, minister of the Gospel. With a Preface by the Rev. Robert Hall, M. A.* Button and Son.

This young minister of Christ, eminently qualified for distinguished service and usefulness in the church, was permitted to preach but two sermons, when he was called to receive the reward of a faithful servant. He died June 1657, in the 24th year of his age, and was buried in Kilshall Church, in Hertfordshire. The account of his experience and death is very extraordinary, and what *rational* christians would call enthusiasm, if not madness; but which *scriptural* believers, those who have *tasted* that the Lord is gracious, will admire as the genuine effects of love to Christ. Without further remarks, we shall enrich our pages, and gratify our readers, with Mr. Hall's descriptive preface; at once a proof of the excellence of the work, and a pledge that it is worthy a serious perusal.

"At the request of an highly esteemed friend, I feel no hesitation in recommending the remarkable narrative now re-pubished to the serious attention of the reader. It exhibits a life eminently formed on the example of Christ, and a death-bed scene of extraordinary elevation and triumph. It is next to impossible to contemplate either, as they are exhibited in the following memorial, without feeling an increasing conviction of the reality and dignity true religion. I am aware that some will object to the strain of devout extacy which characterizes he sentiments and language of Mr Janeway in his dying moments; b I am persuaded they will meetwith nothing, however extatic and elevated, but what corresponds to the dictates of scripture, and the analogy of faith. He who recollects that the scriptures speak of a *peace which passeth all understanding*, and of *a joy unspeakable and full of glory*, will not be offended at the lively expressions of these contained in this narrative; he will be more disposed to lament the low state of his own religious feeling, than to suspect the propriety of sentiments the most rational and scriptural, merely because they rise to a pitch that he has never reached. The sacred oracles afford no countenance to the supposition that devotional feelings are to be condemned as visionary and enthusiastic, merely on account of their intenseness and elevation; provided they be of the right kind, and spring from legitimate sources, they never teach us to suspect they can be car-

ried too far. David *danced before the Lord with all his might*, and when he was reproached for degrading himself in the eyes of his people by indulging such transports, he replied, If this be to be vile, *I will yet make myself more vile.* That the objects which interest the heart in religion are infinitely more durable and important than all others, will not be disputed; and why should it be deemed irrational to be affected by them in a degree somewhat suitable to their value, especially in the near prospect of their full and perfect possession? Why should it be deemed strange and irrational for a dying saint, who has spent his life in the pursuit of immortal good, to feel an unspeakable extacy at finding he has just touched the goal, finished his course, and in a few moments is to be crowned with life everlasting? While he dwells on the inconceivably glorious prospect before him, and feels himself lost in wonder and gratitude, and almost oppressed with a sense of his unutterable obligations to the love of his Creator and Redeemer, nothing can be more natural and proper than his sentiments and conduct. While the scriptures retain their rank as the only rule of faith and practice; while there are those who feel the power of true religion, such death-bed scenes as Mr. Janeway's will be contemplated with veneration and delight. It affords no inconsiderable confirmation of the truth of Christianity, that the most celebrated sages of Pagan antiquity, whose last moments have been exhibited with inimitable propriety and beauty, present nothing equal nor similar, nothing of that singular combination of humility and elevation, that self-renouncing greatness, in which the creature appears annihilated and God all in all. I am much mistaken if the serious reader will not find in the closing scenes of Mr. Janeway's life, the most perfect form of Christianity; he will find it, not as it is too often clouded with doubts and oppressed with sorrows; he will behold it ascend the mount, transfigured, glorified, and enriched with the beams of celestial majesty.

Let me be permitted, however, to observe, that the experience of Mr. Janeway in his last moments, while it developes the native tendency of christianity, is not to be considered as a standard to ordinary christians. He affords a great example of what is attainable in religion, and not what is indispensibly necessary to salvation. Thousands die in the Lord, who are not indulged with the privilege of dying in triumph. His extraordinary diligence in the whole of his christian career, his tenderness of conscience, his constant vigilance, his vehement hunger and thirst after righteousness, met with a signal reward, intended, probably, not more for his own personal advantage than as a persuasive to others to walk in his steps. As he was incessantly solicitous to improve his graces, purify his principles, and perfect holiness in the fear of the Lord, no wonder he was favoured with an abundant entrance into the joy of his Lord. *He which soweth sparingly shall reap sparingly; and he which soweth bountifully shall reap also bountifully.*" *R. H.*

The Gospel worthy of all acceptation. A sermon occasioned by the death of William Taylor, Esq. of Newgate-street, London; by W. Newman. Button 1s. 6d.

The difference between Christians and Infidels does not consist merely in opinion, but is real and radical. A genuine believer in Christ proves that his faith makes his heart pure and his life holy. Infidels give evidence that "scoffers" at religion, "walk after their own lusts." Nor is the difference greater while they live than when they die. The Christian regards death with solemnity, and is serious—he believes Christ to be "the resurrection and the life, and rejoices in hope of the glory of God." The Infidel either treats death with levity, or trembles with horror at his approach. Hume spent his last days in playing at whist,

in cracking his jokes about Charon and his boat, in reading Lucian and other ludicrous books. Hobbes when alone, was haunted by the most tormenting reflections, and would awake in great terror, if his candle happened to go out in the night. He could never bear any discourse of death. When he found he could live no longer, he said, "I shall be glad to find a hole to creep out of the world at," and was constrained to confess, notwithstanding all his pretensions to learning and philosophy, "Not so the Christian, living by faith on the Son of God, he is delivered from the tormenting bondage of the fear of death.—"I know," says he, "whom I have believed, and am persuaded he is able to keep that which I have committed to him against that day.—"There is laid up for me a crown of righteousness"—and not a few in the anticipation of death have exclaimed, "Come, Lord Jesus, come quickly!"

The worthy man whose decease this sermon was designed to improve drew all his consolation from the sentiments of the delightful passage on which it is founded. 1 Tim. i. 15. It would not be false or presumptuous to say that his good works at least equalled those of some who have depended upon their goodness for salvation; he performed as many charities, as some have thought sufficient to procure the favour of God and to purchase heaven; but after he had done all, he acknowledged himself an unprofitable servant, and made the merits of Christ his only hope. "I have no hope," said he, "but what arises from the cross of Christ—from what he has done for me as my sin offering, and what he is to me as my righteousness and complete redemption."

Mr. Newman has illustrated this animating subject, in a very evangelical, serious, and practical manner.

The following paragragh contains a token of respect justly due not only to the excellent founder of our Academical Institution at Stepney; but also to many who have been members of the church in Prescott-street.

"The calumnies of those who are adversaries to the doctrine of "Grace abounding to the chief of sinners" are totally unfounded. They say it leads to licentiousness: that it is inimical to good works. Hence the outrageous clamours of late against Calvinism. My dear brethren, we shall take arrows from your quiver, and not be ashamed "to speak with the enemies in the gate." We shall appeal to the names of Mary Cox, and Rebecca Tomkins, and William Taylor, and other ornaments of your community. Were they licentious in their manner of life? Were they enemies to good works? And under whose ministry were their religious sentiments formed? Under ABRAHAM BOOTH, the author of the "Reign of Grace," a name venerable here, and venerable every where; a man, who made it the object of all his ministry to shew (what his own personal example happily illustrated) the consistency between "the death of legal hope, and the life of evangelical obedience."

THEOLOGICAL NOTICES.

In a few days will be published, the Pædobaptists' reply to three queries in the Evangelical Magazine on the subject of Baptism.

Dr. Gill's Cause of God and Truth will be put to press immediately. As very few copies will be printed besides what are subscribed for, our readers who intend to possess the work, should apply to their Booksellers without delay.

In the press and speedily will be published, the third edition of Jesus shewing Mercy. By John Hayter Cox.

A Sketch of the History and Proceedings of the Deputies appointed to protect the Civil Rights of the Protestant Dissenters.

Mr. W. Jones, author of the History of the Waldenses, is preparing for publication, a Biblical Dictionary, on an improved plan: adapted equally to the use of Ministers, Students, and private Christians.

MISSIONARY RETROSPECT.

English Society for the Propagation of the Gospel in Foreign Parts.

THE unexpected success which attended the efforts of the Independents and Puritans to convert the North American Indians, gave birth to this Society in 1647, "which," says Mosheim, "in proportion to the increase of its number, influence, revenues, and prerogatives, has still renewed and augmented its efforts." Before the troubles broke out which ended in the independence of the United States, the Society employed nearly 100 missionaries, besides catechists and schoolmasters, and expended from 4000 to 5000*l.* per annum. Since that period its exertions have been much curtailed, and are now chiefly confined to Newfoundland, Nova Scotia, New Brunswick, and Canada. A wide field is, however, still open to the enterprize of the Society in the West Indies. It employs, at present, between 40 and 50 missionaries, and about the same number of catechists and schoolmasters, in whose support it expends about 3000*l.* per annum.

An anniversary sermon is preached before the Society, at the Parish Church of St. Mary-le-Bow, by one of the Bishops.

The Society for promoting Christian Knowledge.

Was formed in 1698, for the advancement, generally, of true religion in the world. The Civil War having suspended the execution of the plans of the "Society for propagating the Gospel," the members of this new Institution united with those of the old in procuring the charter, in 1701, by which they were all incorporated as the "Society for propagating the Gospel in Foreign Parts:" the original Members of the new institution still continuing, as a separate and not incorporated Society, to prosecute their benevolent designs at home; and the incorporated Society confining its operations principally to the British Plantations in America, the proceedings of the "Society for promoting Christian Knowledge" have gradually been extended to other quarters, chiefly to the East Indies. It has contributed to the translation and circulation of the Scriptures, &c. in several tongues. Its missionaries are all ordained ministers of the Lutheran Church; and it numbers, among those which it has employed, the "apostolical Swartz and Gericke," by whose labours, and those of their brethren, many thousand natives have been brought to the profession of the Faith.

The Society has, at present, in India, the following missionaries, who are Lutheran clergymen: viz. Christian Pohle, at Trichinapally; John Caspar Kolhoff, at Tanjore; Charles William Pævold, at Madras; and Immanuel Gottfried Holzberg, at Cuddalore.

Besides these labourers, the following natives, ordained by the missionaries according to the Lutheran ritual, are under the Society's protection: viz. Sattianaden, Wedanayagam, Nanaperagason, Abraham, and Adeykalam.

The first of these native missionaries has long laboured with zeal and success, and is now grown old, in the service of his Master: the other four, being the eldest catechists in the Tanjore mission, and well approved, both in respect of ability and piety, were ordained by the Lutheran Missionaries, March 17, 1811, at Tanjore.

The Rev. Mr. Jacobi, a Lutheran clergyman, has been lately appointed by the Society to proceed to In-

dia, in order to strengthen their missions.

The Society expends, at present, about 1100*l.* or 1200*l.* per annum, in the support of these missions.

On the 23d March last, a Charge was delivered before the Society for promoting Christian Knowledge, to the Rev. C. A. Jacobi, then about to proceed as one of their Missionaries to India, by the Rev. Dr. Middleton, Archdeacon of Huntingdon. The Charge has since been published, and is highly deserving of notice.

Dr. Middleton first exhibits a picture of the horrid nature of the Brahminical superstition, inferring from it "how weak and wretched is human nature in its most favoured circumstances, unblessed with a knowledge of the true God, and of his reasonable service." The office of the missionary is to "dissipate the darkness of the heathen world, to instruct mankind in the way and in the will of God, and to unfold to them the mysteries of redemption"—and "in such a work God will be with" him. The archdeacon then adverts to the low state of Christianity in India, notwithstanding the early age in which it was originally planted there, and in a note seems to lament "the extraordinary inattention shewn to the Syrian Christians." He exposes the unchristian proceedings of the Romish Church, in the propagation of its faith, and its unjustifiable conduct in violating the freedom and vitiating the purity of the primitive Syro-Indian Church, and establishing the Inquisition at Goa in all its horrors, which, Dr. Middleton adds, "still remains to stigmatize the Christian name.* But if the efforts of the Church of Rome to diffuse Christianity were conducted in an unchristian spirit, those of Protestants have been shamefully inadequate. The Danish Mission, which has existed little more than a century, has been counteracted, and in a great measure defeated, by the lives of the bulk of Europeans, who, calling themselves Christians, shewed "a more than heathen contempt of religious obligations." But these have not been the only difficulties. The Hindu superstitions, the institution of caste, and the strange policy of our Indian Government, in refusing to patronize native converts to Christianity, are unquestionably powerful obstacles. Notwithstanding, however, all these discouragements, the word of God is found to prevail, and the number of native Christians to increase. The Society, some years ago, was presented with the sermon of an ordained Convert from Hinduism, and four other Tamul Catechists have lately been called to the ministry; and, the Archdeacon observes, "it is from the labours of ordained converts that we expect the most favourable results." "They are the instruments by which, under God, his holy faith, will find its way to the hearts of the heathens," who "have lately shewn a more than ordinary readiness to be instructed." After some farther seasonable and judicious observations on the various encouraging circumstances which the recent discoveries in Indian literature, as well as some recent occurrences in India, furnish for missionary attempts, Dr. Middleton proceeds to address some exhortations to Mr. Jacobi himself. He strongly urges him to the acquisition of the native languages, without which "you would be but as a barbarian to the people, and they barbarians to you." Then follows some admirable counsel, applicable no less to the Christian Pastor in England than to the Christian Missionary in India, and which we trust the three or four thousand clergymen whose names are enrolled in this Society, will consider as addressed to themselves with as much force and propriety as to Mr. Jacobi.

"You will consider that it is not merely in preaching what you shall

* Dr. Middleton will doubtless rejoice with us, to learn that the Inquisition at Goa was abolished in October last; and that it is now thrown open to public investigation, with all its cells, secret chambers, &c.

have premeditated that your usefulness will consist: you will find it necessary to converse with them familiarly on every subject which may present itself; to enter into their sentiments, feelings, associations, and prejudices, and to be altogether such as they are, except only in their ignorance, superstitions and vices."—"You will diligently review the records of the Mission, and the labour of your forerunners, considering well to what causes their success has been chiefly attributable, and to what their failure, and resolving to profit by their experience, while you emulate their bright example. Above all you will make the Sacred Volume your meditation by day and by night; both as it will enable you to establish Divine Truth in the hearts of your hearers, and (which is indispensable to that great end) to preserve it pure and vigorous in your own." "Avoid every thing which may be construed into a subterfuge, or suppression of the truth: inculcate the doctrine of a crucified as well as of a glorified Redeemer: exhibit the Man of Sorrows in his meekness and lowliness. point out the necessity of an offering for sin: and let your endeavour be less to make a multitude of pretended proselytes, than that they who shall profess the faith of Christ shall profess it in truth and sincerity."

"Finally let me remind you, that under the guidance of the blessed Spirit you must ultimately rely for your success on those Christian graces which are the proper fruits of the Spirit: they must live in your life, and breathe in all your actions. Humility, patience, kindness, devotion, charity, and peace are the virtues of the Christian Apostle: by these you will adorn and recommend the doctrine of God your Saviour. That the Almighty may accord to you these assistances, and whatever else may further the work to which He hath visibly called you, that he may make you the instrument of good to thousands, and through those whom you shall instruct, bring tens of thousands from the power of Satan unto himself, is our most fervent prayer."

Mr. Jacobi's reply follows the address. After a short exordium he proceeds to give some account of his life, or what some Christians would call his experience.

"When a boy of seven years, my father, one of the most learned and pious ministers of the Church of Saxony, telling me something about this country, said, 'Behold, God has certainly yet great designs with England, and it is a mighty instrument in his hands to establish his kingdom on earth.' He then telling me of the Missions, I felt so deeply touched, that I cried out, 'Father, I will one day go to England, from thence to be sent out among the Gentiles.' And from that time all my thoughts were filled with this design. Childish as this might appear, my father kept these words in his heart; and when I afterwards had been four years at the College, and the hour of his death approached, he wrote me that I might tell him, before he died, what my resolution about my future state of life was. I answered, that I was determined, if it pleased the Lord, to follow what I thought my calling to the Mission. I was then sixteen years of age. My father answering to this, exhorted me to look carefully on the ways of God with me; not to presume to guide my own fate: but as he had no objection to my determination, he wished me the blessing of God in it. Alas! this was his last letter; the last words of which were, 'May the Lord finish his work!' He soon after died, and thus took my promise to be a Missionary with him before the Heavenly Throne.

"When eighteen years of age, I left College for the University at Leipsic, where I studied two years upon my own fortune. Here many temptations assaulted me from all quarters: the allurements of sensual pleasure were easily overcome: but a more formidable enemy, the modern divinity (if I may so term it) had very nigh caused my foot to slip

in the path of faith. The lectures of the Professors represented the Bible as a mere human book; in a word, infidelity was recommended and preached from the pulpit designed for the preaching of faith. I had a hard contest: but it pleased God to establish my heart again, and to open my eyes more fully upon the wonders of His word. I then burnt all my manuscripts of the new method of divinity, and visited these lectures no more: I retired, and gave myself entirely to private study. Another temptation then arose, to make me an apostate to the Lutheran Church; but after having closely examined the doctrines of the party that wanted to make me a proselyte, I thanked God that I had not left my Church; and I am very happy to understand that the Church of England considers the Lutheran Church as a faithful sister. By the particular providence of God, I became acquainted with the Rev. Dr. Knapp, who invited me, in a letter, to come to him, and to finish my studies in Halle. I accordingly left Leipsic, and Dr. Knapp shewed me the kindness to take me into his own house. This last year in Halle every thing seemed to conspire to deter me from my design to become a Missionary. Many lucrative livings were offered to me in Saxony, Austria, and Russia. My own friends and relations began to urge me to accept such comfortable situations; they represented my intention to go on mission as fantastical, and my reliance on God in this point as a chimera. At last it had the appearance, on account of the present war, as if my hope should never be realised, and my enemies, and those that scoffed at me, began already to triumph; when all at once, and unexpectedly, I received the call of this blessed Society; and from the very moment I accepted it, till the present, the Lord has been with me in a peculiar manner, in so many respects, that I clearly see it is His good pleasure, and firmly trust in Him that I shall safely arrive at the place of my destination in India."

He concludes with praying the Lord to send down "his Spirit upon me, that I may be enabled to proclaim the glad tidings of salvation in Christ Jesus unto those that sit in darkness and in the shadow of death," and with promising "to continue instant in praying for the grace of my Lord and Saviour Jesus Christ, to adorn his doctrine by my whole life and conversation, and to endeavour to have always a good conscience towards God and men."

BAPTIST MISSION.

Designation of a Missionary to Jamaica.

It is well known that for several years past, great opposition has been made in this island to the preaching of the gospel to the negroes; and that even the friendly proceedings of the Government at home have been counteracted by those of the colony. This opposition, however, has been principally, if not entirely, confined to the town and liberties of Kingston; in other parts of the island, Christian ministers have been permitted to instruct the negroes in the principles of Christianity, and even patronized by some of the planters in doing so. Mr. *Moses Baker*, a baptist minister, has been very laborious and successful.* It was understood at the time when the persecuting law was enacted by the Colonial Government, that there were *seven or eight thousand* negroes in the island who had renounced their heathen principles and practices, embraced the gospel, and been baptized.

Mr. Baker, being advanced in years, has written to England for help; and it is in answer to his request that our young brother Mr. *John Rowe*, a member of the Baptist Church, at Yeovil, in Somersetshire, has been induced to go to his assistance. He has been several years a student of the Baptist Academy at Bristol, and by his diligent, modest, and pious conduct, has much recom-

* See a particular account of him in the *Evangelical Magazine* for Sept. 1803, communicated by Dr. Ryland.

mended himself to the esteem of his tutors.

On the 8th of December, having obtained the concurrence of the Bristol Education Society, and being approved by the committee of the Baptist Missionary Society, he was solemnly set apart to the work at the meeting in Broadmead. After reading and prayer, Mr. Sutcliff of Olney, opened the work of the day, and requested of brother Rowe, a brief statement of his motives for engaging in the work of the ministry, and particularly in this important undertaking; to which request satisfactory answers were given. After this, Dr. Ryland commended him to God by prayer and the laying on of hands, in which the ministers present united. Mr. Fuller of Kettering, then addressed him from *Gal.* ii. 20. *The life which I now live in the flesh, I live by the faith of the Son of God who loved me, and gave himself for me.*

In the evening, Mr. Hall, of Leicester, preached from *Acts* v. 20. *Go, stand and speak in the temple to the people, all the words of this life.* Collections were made for the mission at both opportunities.

God has not frowned upon our undertakings in the east, and we cannot but hope for the continuance of his blessing on this our first effort in the west. For this, however, it becomes us all to pray, both on behalf of our brother, and of the poor negroes to whom he is sent.

Permission has lately been obtained of the Court of Directors of the East India Company for *Mr. Eustace Carey* to proceed to India, as a missionary, by the first conveyance.

It is also the earnest wish of many that this Society, as well as others, should do something towards disseminating the gospel in *Ireland*; where the darkness of popery comes but little short of that of paganism, and where every convert, as in the east, is an acquisition not only to the kingdom of Christ, but to the government of the country.

DOMESTIC RELIGIOUS INTELLIGENCE.

ORDINATIONS, &c.

Tuesday, Sept. 6, 1813, Mr. Merriet was ordained Pastor of the Particular Baptist Church lately formed at Ripley, Surrey. Introductory service by brother Saunders of *Chertsey*. Brother Chapman, of *Cobham* explained the nature of a gospel church, asked the usual questions and received the confession of faith; charge by brother Rowles of *Colnbrook*. 1 *Corin.* iv. 4. *Moreover it is required in stewards, that a man be found faithful.* Sermon to the people by brother Giles, of *Chertsey*. *Psalm* cxxxiii. 1. *Behold how good and how pleasant it is for brethren to dwell together in unity.*

October. 21, 1813, Mr. Abraham Bury was ordained Pastor of the Baptist Church at Bishop Burton, Yorkshire. Introductory service by Mr. M'Farlane of Rawden: Mr. Arbon of *Hull* asked the usual questions, and received the confession of faith.—Mr. Steadman of *Bradford* offered the ordination prayer, with laying on of hands, and gave the charge from 2 *Cor.* i. 12. Mr. Wade of *Hull* preached to the people from 1 *Thess.* iii. 8. In the evening Mr. Steadman preached from *Acts.* xi. 21.

Nov. 6, 1813, Mr John Coles, from the Church under Mr. Upton's pastoral care, was set apart to the pastoral office over the Church meeting in Cotton-street, Poplar. Mr. Pritchard commenced the service: Mr. W. Shenstone stated the nature of a gospel church, and asked the usual questions; Mr. Button prayed the ordination prayer: Mr. Upton gave

the charge from 2 *Chron.* xxix. 11. *Be not now negligent for the Lord has chosen you to stand before him, &c.* Mr. Newman preached to the people from *Philip.* i. 27. *That ye stand fast in one spirit, in one mind.*

June 8, 1813, a small meeting was opened at Borough Green, Ightham, Kent, for the church under the pastoral care of Mr. John Morris. Sermons by Mr. Bailey of *Brenchley. Col.* iii. 3, 4. Mr. Rogers, of *Eynsford, Matt.* xviii. 20, and Mr. Shirley of *Seven-Oaks, Psalm* cxxii. 8.

A new meeting house was opened at Bradninch, Devon, on the 20th of August last. Mr. Kilpin of *Exeter* preached in the morning, and Mr. Vowles of *Tiverton* in the evening. The devotional parts of the services were conducted by Messrs. Allen, Turnbull, Humphrey, and others. The place has since been supplied by the different ministers who attended at the opening, and the prospect of usefulness appears very encouraging.

A stated ministry in this place is very desirable, but the present being the first introduction of the gospel into the town, and the inhabitants not having been accustomed to the dissenters mode of worship, it must depend partly upon the liberality of the religious public to establish the interest thus successfully begun.

A few months since a place of worship was opened for the Baptists in Gloucester. Sermons by Dr. Ryland and Mr. Winterbotham. The congregation has since appeared very encouraging, and on the first Lord's day in October, a church was formed, and deacons chosen. Recently Mr. Flint of *Uley* has accepted their unanimous invitation to supply them for 12 months.

We are requested to add, that if any generous friends be disposed to assist in nursing this very promising infant interest, their remittances will be gratefully received by Mr. Drayton, or Mr. Whittand, resident in the city.

The association of the Baptist Churches was held at Redruth, Wednesday, Nov. 10th. Messrs. Sharp, Winter, Coxhead, and Lewis prayed. Messrs. Smith and James preached. The next association to be at Penzance, in Feb. 1814.

INSTRUCTION OF ADULTS.

To the Editor of the Baptist Magazine.

Sir,

The Committee of the Sunday School Union, are earnestly desirous of directing the attention of the public to the education of adults, which has hitherto been much neglected. It is a lamentable fact, that there are in our highly favoured country, vast numbers of persons who have attained the years of maturity and even hoary age, and who are at the present time entirely ignorant of the first rudiments of knowledge.

Schools for Adults have been formed in Wales, Bristol, and many other places, where they have met with abundant and most encouraging success. It has been found by experience, that Adults are able to learn the art of reading with much facility, that their understandings have been enlightened, and frequently their hearts impressed while learning to read the sacred scriptures. Part of the sabbath, and a few evenings in the week, have been found sufficient for this purpose, and best adapted to the situations of those who gain their daily bread by hard labour.

Adult schools are formed with great ease, and require but a small expense; they may be connected with existing establishments for education, be held in the same premises, at a different time, and if it be thought best, governed by the same committee.

Yours, respectfully,

W. F. Lloyd, | Secs. to the Sunday
R. Jones, | School Union.

MISSIONARY HYMNS,

Sung December 8th, 1813, at the Ordination of a Missionary going to Jamaica. See page 41.

1

When light and loveliness upsprung,
From chaos dark and drear;
All the glad sons of morning sung,
And shouted o'er the sphere.

2

But where with lineaments divine,
The man immortal stood;
A ray more godlike seemed to shine,
More beautifully good.

3

The day star still ascends the sky,
Still glow the morning hours—
But where is he whose opening eye,
Was light in Eden's bowers?

4

Where is the lofty brow unblenched,*
That in the garden smiled?
Lo! with its beam of glory quench'd,
Dejected in the wild?

5

Forsaken there—defiled—abhorr'd,
Shall hell the victim own?
And bind creation's vanquish'd lord,
A trophy to her throne?

6

No—for Immanuel's pity bled
For him of late so fair;
He snatch'd him to the heart that shed
Its blood to place him there!

7

And still he woos the recreant race,
From glory's zenyth hurl'd;
Hear him, ye messengers of grace,
And gather back the world.

8

Go—break the sleep of ages past,
Through Asia's dark abodes;
He'll burst the fetters of her cast,
And bind her demon gods?

9

In western isles His Way prepare,
Still wet with captive blood;
E'en where perdition's beacon glare,
Has lighten'd o'er the flood!

10

He comes—the sun that sets no more,
In peerless day confess'd;
Effulgent on the eastern shore,
And cloudless in the west!

S.

* Not disgraced, not injured by any stain.

Isaiah lx. 1.

1

Arise and shine, thy light is come:
The son of Amos said;
And then, O Zion, from thy dome,
The glowing vision fled.

2

He saw thee brightening from afar,
With rapt prophetic sight;
And shewed thee like a radiant star,
Through long elapsing night.

3

Not thus, *We* say, Arise and shine,
As in thy beam we stand;
While songs on ev'ry shore are thine,
And souls in ev'ry land.

4

Messiah rises o'er thee now;
With unbeclouded ray;
His glories gather round thy brow,
The diadem of day.

S.

1

The light which in the east arose,
Long since has reach'd our isle;
Britain the great Messiah knows,
And triumphs in his smile.

2

Back to the eastward far away,
From hence that light has spread,
India beholds the quick'ning ray,
And rises from the dead.

3

Now further westward let it shine,
Across th' Atlantic Main;
Negroes, consol'd by love divine,
Shall almost bless their chain.

4

In outward bondage tho' confin'd
Far from their native shore,
Yet there, that way to bliss they find,
They never knew before.

5

Let ev'ry colour'd race* be now
The freed-men of the Lord,
And may their whiter masters bow
Submissive to his word.

R.

* Besides the Negroes and Maroons, there are the mixed breeds, distinguished into Mulattos, Sambos, Quadroons, and Mistees.

Smith, Printer, Winchester Row, Edgware Road.